

will be right. And so with a hundred other faults. If we would correct them, we must get down to the life and re-construct it.

Now this re-construction of a life is a slow process. It goes on every day and every hour of the day. Results are not obtained from single lessons. Eternal vigilance is the price of success. In every exercise in the school or on the playground, something is being added to the character of the pupil. He is growing coarser or more refined, is waking up or going to sleep, is organizing his knowledge or getting inextricably confused. And just as his life is shaping, so is his expression tending to become. As teachers we cannot get away from this thought. All the little lessons in filling in blanks with *is* and *are*, *saw* and *seen*: in arranging disjointed sentences into a paragraph; in changing direct into indirect narration; all these, (and they are useful in their place) will not alone secure correct expression unless the life that is being expressed is true, full, pure, strong and buoyant.

We might go even further and say that when pupils are being taught to admire all that is beautiful in music, and in art, in architecture and in decoration, in gesture and in vocal utterance, they are being taught what will sooner or later ripen out into beautiful oral or written expression. The light that is in a soul cannot be hid. Let us then put into the young souls committed to us all the light and sweetness we can, and let us not doubt the result. This is the first principle to be observed in teaching composition in the primary grades, or in any grades for that matter. If we are faithful here, we may proceed to do something in the line of direct instruction in the art of speech, but of this more in the next number.

Editorial.

THE LARGER VIEW.

Have you ever met the *self-centred* man? He lives, moves and breathes in the atmosphere of self. Physically, intellectually, financially, he has lost no opportunity to perfect himself. If he goes into society it is because it pays; if he goes to church it is for the same reason. The only will he considers is his own. It is his universe. He may give to others as a sop to conscience, or because it is necessary to his own social and political standing, but in reality he is the only social unit to whom he owes effort, thought or affection.

Have you met the *family-centred* man? He is somewhat broader. There are other wills than his own which he must reverence, those of his wife and children; there are little habits he must give up and others he must form; voluntarily he denies himself, that his family may enjoy more pleasure. His *individual* will has given place to the higher *family* will. He is not altogether selfish. He has reached the prayer: "Bless me, and my wife: my son John and his wife; us four, no more. Amen."

Have you met the *state-centred* man? He is broader still. He interests himself in the welfare of his community and his nation. He is a factor in all right social and political movements, not from any selfish motive, but because he is patriotic and altruistic, and because honesty necessitates that in public